CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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RELIGIOUS INTELLIGENCE.

DOMESTIC.

All the religious denominations in our country, appear to be engaged in devising and accomplishing measures which shall bind together the parts of each body and produce an effective zeal and co-operation. The Christian Watchman of April 21, contains an editorial article, recommending an organization of the Baptists, on the following plan. We hope that, if it should be adopted, the independence of the churches which is so honorably advocated, will be guaranteed and preserved. We were not prepared for the statement here given respecting the number of Baptists in the U. S.—that they are exceeded by only one other denomination.

"*Baptist Denomination in the United States.*—All who are familiar with the history of this branch of Zion, are acquainted with the fact, that for many years it struggled hard for its existence; and that even when it was relieved from actual persecution, it still suffered many disadvantages from internal infirmity, no less than from external oppression. * * Although serious obstacles have, even to the present day, resisted our progress to some extent, there are associated in the Baptist denomination a larger portion of the population, than in any other, with the exception of one only. * * Our churches are, as they ever ought to be, *independent* bodies. Our Associations are formed of delegates from a greater or less number of churches according as local situation or other circumstances seem to dictate. State Conventions have within a few years been formed in several of the states, and they should be formed in all. These consist of delegates from the respective Associations. But one step is necessary to complete the ecclesiastical system, to which we have alluded. This is the formation of a General Convention, consisting of delegates from each of the State Conventions. A perfect system of independence must pervade all these bodies, the subject of discipline or of advisory dictation in relation either to churches, their pastors or members being utterly excluded from their deliberations. The proper object of these different grades of religious associations, should be simply the promotion of a union of pious feeling and of the benevolent and evangelical designs of the age, in which we live."

We take pleasure in transferring to our columns the following account and address from the Salem Gazette of April 28. We understand that Rev. Dr Prince was prevented by the state of his health from being present on this occasion.

Yesterday, (April 27th) at 11 o'clock the ceremony of laying the Corner Stone of the new Church of the First American Congregational Society took place. The services were highly interesting. The Rev. Mr Brazer made a most impressive and appropriate prayer, characterized by his peculiar felicity of thought and expression.—An address with which we are permitted to enrich our columns, was then delivered by the Rev. Mr Upham. This beautiful performance will best speak for itself, although it will lose much of the force which was derived from the very eloquent manner in which it was delivered.

During the delivery of the address, a silver plate was deposited under the stone by the venerable Peter Lander, the oldest member of the society, the inscriptions on which were previously read by the venerable Timothy Pickering, one of the society. The corner stone was then laid, and the address concluded. The benediction, by Mr Upham, concluded the services.

A large concourse attended the ceremony, among whom were the venerable Dr Holyoke, now almost 98 years of age, and Stephen Higginson, jun. Esq. a lineal descendant of the first pastor.

The direct descendants of Gov. Endicott and the pious and eloquent Higginson, the first pastor, are now members of this religious society.

Address delivered at the laying of the corner Stone of of a new Meeting House of the First church in Salem.

MY CHRISTIAN FRIENDS AND BRETHREN.—We have assembled here to perform a service, simple in itself, but leading to associations which are dear to the heart and sink deep into the mind. We are now to consecrate the foundation of a Christian Temple, and to place beneath this, its corner stone, a brief inscription to the Great Almighty Being to whom we dedicate it. In performing this service we not only follow a custom prevalent among us, but we do what is recognized to be a duty and is prompted by our feelings.

That it is our duty, we are convinced by the consideration of a single circumstance. When the venerable building which last stood on this consecrated spot was removed, with what solicitous curiosity did we examine its foundation in the desire of discovering some inscription placed there by men who lived four generations before us, concealed for more than a century from all eyes until ours should fall upon it! Our hope did not wholly leave us until the last corner had been taken away, and the disappointment which we then suffered is still fresh in our minds. We will spare to those of our remote posterity, to whose lot it may fall to remove this foundation, a similar disappointment. We will endeavor to secure to them the gratification for which we have been seeking in vain.

With these views we proceed to deposit beneath this corner stone, where the light of the day will never reach it until it shines upon the demolished and scattered ruins of these solid walls, the plate upon which are engraved the inscription and notices which will now be read to you.

[Here Col. Pickering read the inscription on the plate; the following words are engraved on one side of it.

To the God and Father of our LORD JESUS CHRIST,
Our God and the God of our Fathers,
The Descendants of Higginson, Endicott, and the other NEW ENGLAND PILGRIMS,
Who here gathered the First American Congregational Church, Aug. 6, A. D. 1629,
have laid this Corner Stone of the Fourth Edifice erected on this spot, for Christian Worship,
April 27, A. D. 1826, under the ministry of Rev. *John Prince*, LL.D. and Rev. *Charles W. Upham*, Associate Pastors.

"*Heaven and earth shall pass away, but my words shall not pass away.*"

And on the other side the following:—

Succession of Pastors.

Settled.		Died or Res.
A. D.		A. D.
1629	Francis Higginson	1630
1629	Samuel Skelton	1634
1631	Roger Williams	1635
1636	Hugh Peters	1641
1640	Edward Norris	1658
1660	John Higginson	1708
1683	Nicholas Noyes	1717
1714	George Curwen	1717
1718	Samuel Fiske	1735
1736	John Sparhawk	1755
1755	Thomas Barnard	1776
1772	Asa Dunbar	1779
1779	John Prince	
1824	Charles W. Upham.]	

When after the succession, as we trust and pray, of many generations, our distant descendants in removing this temple, time-worn and dilapidated as it then will be, shall find this memorial of our interest in them, their minds and hearts will instantly come back to us through the long interval perhaps of centuries; they will bless our memory for having raised the altar around which their Fathers had gathered, and spread out the roof beneath which they had been sheltered in worship; and when they reflect that four edifices of wood and one of more durable materials have risen successively, and successively sunk into ruin on the same spot, but that the Gospel has been constantly preached there, they will fully recognize the sublime truth contained in that prophetic declaration of our Savior which we have inscribed here; "Heaven and earth shall pass away, but my words shall not pass away."

We now in the sight of God, and in the presence of all who are here assembled devote the building upon the foundation of which we are standing, to the accommodation and support of a community of christian-worshippers. We bid these walls to rise in the name of Higginson, Endicott, and all our honored and pious ancestors, the Pilgrims of New England, who here first consecrated a christian sanctuary, on the borders of a rude ocean and a still ruder wilderness. We bid them rise in the name of that glorious company of saints and martyrs who, in every age of the church, have toiled and suffered, and died in the holy cause of christian truth and christian liberty. We bid them rise in the blessed name of Him who is the Great Head of the church.

And it is our devout and fervent prayer that on this spot for ages yet to come the eternal and immutable principles of sacred truth and of religious duty may be proclaimed—that the cause of free but sober inquiry, and of pure and rational, and soul redeeming Christianity, such Christianity as allures the convictions of the understanding as well as the feelings of the heart, may forever be cherished and defended here—that the poor and the desolate and sorrow-stricken, may here always find peace and comfort to their souls—that a light from Heaven may break thro' the clouds which cast their gloomy shadows over this scene of our existence, and shine down upon those who may successively come up here to catch a glimpse of that better world towards which God in his mercy is calling us. Here may affliction always be soothed—here may a lasting consolation be extended to the bereaved—here may a heavenly hope ever spring up in the bosoms of the desponding—here may a bright pathway from the spot where we stand, to the world above, be forever kept open, along which, as in the dream of the Patriarch, pious spirits will be mounting upwards, and gracious influences passing down. And when the Great Shepherd shall collect into one fold in Heaven his scattered flocks, may there be a long, an innumerable, and a shining train of saved and rejoicing spirits, clad in garments of light, with crowns of glory on their heads, who will look back to this spot and to the temple which is now rising, and exclaim—"Thou art blessed forever—for to us thou hast been the gate of heaven."

We copy the following from the Richmond Family Visitor.

NEW PUBLICATION. "The Doctrines of the church vindicated from the *misrepresentations* of [the Reverend] Dr John [H.] Rice, and the integrity of Revealed Religion defended against the 'No Comment Principle' of PROMISCUOUS BIBLE SOCIETIES. By the Right Reverend John S. Ravenscroft, D. D.—Bishop of the Diocese of North Carolina. 8vo, pp. 166, Raleigh, N. C. J. Gales & Son, 1826."

FOREIGN.

Extract of a Letter from the Rev. John C. Brigham, dated Mexico 13th Feb. 1826.

"I sold in Guayaquil 180 Spanish Testaments for 120 dollars, out of the box which I brought there from Lima. The 20 which I brought with me, with the exception of four sold for four dollars, I distributed among the poor at Acapulca, and along the roads from thence to Mexico. I find in every part of Mexico not only a willingness to possess the word of God, but even a strong desire; and that no open opposition is made to their distribution from any quarter. Since my arrival at this place, an American merchant has received 500 Spanish bibles from New York, and about 130 Testaments, all of which he sold readily, and for a high price. The bibles sold for five dollars each, and were afterwards retailed for eight and a half; and I saw some asking for them in the streets, twelve dollars! Mr P. is expecting 500 more every day, and will at once sell them as he did the first. I have never felt so much encouraged with regard to circulating the word of life, since I have been in Spanish America, as I am at present. When in Chili, they would scarcely sell at all, but since leaving that place there has appeared an increasing demand. I am confident, that had I possessed them, I might, in Peru, Colombia, and Mexico, have sold, instead of four or five hundred, as many thousands, I regret exceedingly that I had not possessed them."

N. Y. Observ.

"Biblical Researches and Travels in Russia, including a Tour in the Crimea, and the Passage of the Caucasus; with Observations on the state of the Rabbinical and Karaite Jews, the Mahomedans, and the Pagan Tribes, inhabiting the Southern Provinces of the Russian Empire," is announced by Dr Henderson, author of "A Residence in Iceland," as being in the press.

REVIEW.

A Sermon preached February 15, 1826, at the Dedication of a new Church, erected for the use of the South Parish in Portsmouth, N. H. By NATHAN PARKER, *Minister of the Parish.* pp. 19, 8vo.

Immediately after the delivery of this sermon, we published in the Register a letter in which the topics discussed by the preacher on this occasion were noticed. It is unnecessary for us to repeat the commendations justly bestowed by the writer of that letter, and we shall therefore only extract a few of the most important paragraphs of the discourse. The text is from Psalm xciii, 5. "Holiness becometh thine house, O Lord, forever." Dr Parker arranges his remarks under three divisions.

"This being none other but the house of God, let it be our endeavor to make the first instructions here dispensed bring into view the obligation and means of christian holiness, and the cheerful hopes, which we are permitted to connect with the religion of the gospel."

1. Of christian holiness.

"That holiness, which christianity labors to produce, is no fanciful, or arbitrary, or useless thing. It snpposes that all the faculties of man are good, and that they are all brought to perform their appropriate offices. Christians are introduced into the temples of God, to worship him, not as an almighty tyrant, and with such sacrifices as a tyrant would delight to receive, but as a Father. While their understandings adore him, their affections learn to cling around his attributes. They go not from the sanctuaries of religion, from their schools of piety, to cloister themselves from the world, lest they should tarnish their purity by mingling in the transactions of men; but they go forth to obey a Father's commands, and to imitate the perfections, which they adore. They are to stand forth amid all the temptations of life, and to be preserved from pollution by the strength of their principles, and the purity of their taste, breasting the storm and gathering strength from its violence. They are to show, amid a host of moral dangers, a divine purity; and their christian virtue is to be estimated by the fidelity of their obedience, by the amount of their usefulness, compared with their means of doing good."

2. Of the means of holiness.

"What are the instruments employed in the temples of God to form the character of man? By what means are the powers of man to be developed, his faculties strengthened, his affections preserved from being debased, and his purposes formed to an exalted virtue? Truth is the mighty agent to be employed to render man a partaker of a divine nature. And truth, to become the powerful instrument of man's regeneration, must be known, believed, felt, and obeyed. To be known, the truth must be intelligible. An unintelligible article of belief is a contradiction in terms. It is as impossible to believe a proposition, the terms of which are not understood, as to see objects, on which not a ray of light is permitted to fall. It is not by unintelligible articles of faith, that man is born to virtue and to God; but by truth, which is perceived, clearly perceived. It must also be believed and felt. With the heart man believeth unto righteousness. To become a powerful moral agent, truth must interest the affections. If it deeply interest the affections, it will be obeyed. If the truths of the gospel, the truths, taught by Jesus Christ and his apostles, be perceived, believed, felt, and obeyed, man is blessed, he is prepared for that immortality, which Jesus has revealed."

3. Of the hopes, which, as christians we are permitted to cherish.

"That we may rationally anticipate improvement of religious knowledge with the progress of knowledge on all other subjects, few will be disposed to deny.—It is a fact known to all, and deplored by all, that our religion has suffered greatly in ages of darkness; that its pure and holy light was permitted to shine but with thinly scattered rays, while surrounded and almost smothered by the ignorance and errors, which long brooded over the world. Is it probable, that by a single effort, all that polluted the doctrines of Jesus in the base mixtures, which had been incorporated with them, was cast away; and that all, which could illustrate the sacred records of the gospel, was at once brought into use? This is not the way in which God usually accomplishes great events in his moral kingdom. Yet wonderful as it may seem, and wonderful indeed it is, the established creeds of christendom are very little, if at all in advance of the period of the reformation. We go back most absurdly for the formularies of our faith to an age, from which we consent to receive the principles of no other science whatever. It is impossible, that with the general progress of knowledge, and particularly of biblical knowledge, the means of interpreting the oracles of God should not now be better, than were those, possessed by Luther, Melancthon, Zuingle, and Calvin." * * *

* * * "We will then cherish the hope, that our religion will shine with a purer light upon the world, and that it will spread its joyful influence over the whole earth. What reason is there to fear for the cause of Christ? Can more powerful or more numerous enemies be marshalled against our holy religion, than have already assailed her? She was cradled amid dangers, betrayed in her youth, and most vigorously assailed, when advancing towards maturity, by a world lying in wickedness; yet she stands forth, gathering new glories, the guide, the consolation, and the best hope of man. What then forbids the delightful anticipation, that she will vanquish every foe, open her arms wide to receive every wanderer from God, and establish over the whole earth the empire of righteousness, peace, and joy."

A Note following the sermon contains some just remarks on the evil of "making human formularies of faith the terms of christian communion." Mr Parker congratulates his church that they always rejected such an imposition, and that they did not stand alone in the vindication of correct principles.

"Among the sentiments of the associated ministers of this vicinity, expressed in a report, made in 1790, is the following, which was adopted by this church; 'That the profession churches have a right to demand, is not an assent to any human creed, confession, or summary of christian doctrines; but a general profession of faith in Christ, repentance of sin, and the hope of the mercy of God, through him, expressed either in words or writing, as the person offering himself shall choose.' When these sentiments were reccommended to our churches, the Piscataqua Association could boast a Stevens, a M'Clintock, a Haven, and a Buckminster."

The following memoranda may be acceptable to others as well as to the members of the Portsmouth Society.

"Before 1713 there was but one congregational society in town, and this worshipped in a house standing on an elevation a few rods from the south bridge. At that time a part of the parish removed to a new meeting house erected for their accommodation, and a part continued to worship in the old house. Thus arose the North and South Parishes. The Rev. John Emerson, who had been pastor of the church at Newcastle, was installed pastor of the South Parish March 23, 1715. He died June 21, 1732, aged 62. A new house of worship was erected in 1732. The Rev. William Shurtleff, who had been pastor of the church at Newcastle, was installed Feb. 21, 1733.—He died May 9, 1747. The Rev. Job Strong was ordained June 28, 1749. He died Sept. 30, 1751, aged 27. The Rev. Samuel Haven, D. D. was ordained May 6, 1752. The Rev. Timothy Alden jr, was ordained colleague pastor Nov. 20, 1799, and dismissed at his own request August 12, 1805. Dr Haven died March 3, 1806, aged 79. The South parish was incorporated June 12, 1807. The present pastor was ordained September 14, 1808. The new stone church was dedicated Feb. 15, 1826."

SELECTION.

DUELLING.

Extract from a Sermon preached in Philadelphia, Sunday, April 23, 1826.

"*The meek shall inherit the earth.*" If they are to be regarded as coming nearest to the possession of this inheritance, who have gained power by the sword, who have built their thrones upon the miseries and cemented them with the blood of their fellow-men, and have thus succeeded in bidding almost every clime pour its varied treasures at their feet—if this is what is understood by inheriting the earth, then indeed the meek can never attain to this inheritance. The hand that is forever bearing about the olive of peace and gentleness, will never stain itself with the spoils of the sword. But they have not inherited the earth in any worthy sense of the phrase—to any useful purpose—to any purpose of enjoyment or happiness, who have drenched it in blood and burthened it with the fabrics of their pride.—Their palaces have been prison-houses, and their thrones the elevated places in which God hath set them up as "solemn marks of the frailty of human greatness." What would be the result if all were to inherit the earth in a similar way, if all were to aim at absolute dominion! How soon would the sum of human life be spent! How entirely would all those kind relations which now make this earth the fair inheritance that it is, be destroyed! There would be nothing but wars and rumors of wars. And in the fierce strife of the passions, the race of man would disappear and the earth become a desolate place, an untenanted portion of the vast domain of God.—There would be none to enjoy—none to inherit it.

No, it is not the proud, the ambitious and the warlike, who can obtain that blessing which Jesus promised to the meek. It is those who in cultivating a kindly-disposed state of mind, in never inordinately estimating their own pretensions, in bearing about with them their hearts full of gentleness—it is those who in doing this, derive from this earth all the peace and happiness that it can give, who can be truly said to *inherit* it. They inherit the earth and all that it contains. For, in the possession of a happy state of feeling, they are enabled to improve all its means and comfort, and enjoy all those happy relations subsisting between man and man in this earthly state.—They have not indeed, what may be called a legal claim to every rood of land. Perhaps they can call that spot only their own, which shall hold their bones at last. But then with the spirit of gentleness and love, they are at peace with themselves and in harmony with every thing around them. The gratified sense of possession with which the tyrant who calls an empire his own, looks upon the faces of his thousand slaves, is nothing to that finer feeling which fills his bosom, who always evinces benevolent dispositions, and is of course enabled to gather delight to his soul from every countenance that he meets. He requires not for his satisfaction to be able to cast a glance over hill and valley, over river and lake, and call it all his own; in the happy quiet of his mind, he is enabled to contemplate with sweet emotion every object around him. It is not necessary to his happiness to be able to say, "Here I am at liberty to build, and there to destroy, for all this is mine." He looks out upon the broad fields of his richer neighbor, and their beauty and peacefulness yield to him a pleasure, which the anxious heart of their possessor perhaps never knew.

The whole earth, in the happiness with which it is viewed by a well-regulated mind, a mind filled with the spirit of Christian meekness, becomes converted into a rich and productive inheritance of peace and joy. Yes, and in this sense the meek become the constituted heirs of all things; for all things, the heavens with all their glory, as objects of contemplation, combine to yield the same pleasure to the heart, all whose tenderest sensibilities are, by being constantly exercised towards mankind, in the highest state of cultivation. If the same gentle spirit filled all hearts—if all were mild in temper and deportment, if there were no disposition either to retaliate injuries or commit them, then what a blessed spot would this earth become. The sound of the trumpet would then die away and the noise of the battle. The sod would no longer be stained with blood, and the sword and the spear would be beaten into the innocent instruments of the harvest, and the voice of universal peace would go up from every mountain and every valley. The earth would indeed be inherited in all its fulness by the multitudes of gentle, happy beings.

If such are the happy consequences involved in Christian meekness, with what diligence does it become us to avail ourselves of every means within our reach of cultivating this spirit in ourselves and of infusing it into the hearts of others. We cannot say that any thing like true greatness has gained a dominion over the passions of men, when we see how often and how furiously these are breaking forth and desolating private peace and snapping the kindly ties of the fireside. Do you want convincing proof, how poorly Christian meekness is appreciated, even in this present Christianized state of society? I refer you to that horrible practice which has lately received the sanction of high authority, a practice, in the guilt of which we all partake more or less. For what is there under Heaven to continue this practice but public opinion, public opinion, to the formation and expression of which every individual contributes. Is there any reason—any shadow of sense in the practice itself—does it accomplish any worthy end—does it serve any other purpose than to shew how men can shut up their hearts against God and death and futurity, the most solemn topics of human thought? What then is it, I repeat, but public opinion, that preserves in existence and in fashion this heathenish relic of a barbarous age? It is true upon every recurrence of it, indignation is publicly expressed from almost every quarter, from all classes of society. But the *general* voice has not yet been raised against it. The *duellist* rushes to the field of honor and feels himself driven there by the opinion of the world. He feels that it is demanded of him that he should take his station there as he values his reputation. His character with the world depends upon it. The instances are very rare in which he is actuated by a savage thirst after revenge and blood. It is in deference to public opinion that he raises his arm against his fellow. Probably he errs, and very considerably, in his estimate of the opinion of the world. He probably imagines that it is more decidedly in his favor than it really is. But it is utterly impossible that he should be so grossly mistaken as to believe that it will applaud him, if in reality it is to visit him with its full indignation. He perceives, and he perceives correctly, that they who reprobate this practice of duelling speak only as individuals—that they are very far from having the general feeling along with them, warmly, as it should. He sees that no loss of confidence is visited upon him who has gone forth to some lonely place, and there engaged in deadly strife with one who, as a man, was his brother, and it may be, had been his intimate friend—that when he returned from this deed of blood he met the same looks of love and respect, and by some was greeted with even increased cordiality.

While these things are so, it is impossible that the inference should not be drawn in favor of the practice referred to, and the practice itself should not be persisted in. You may make laws as rigorous as you choose, but if they are not borne out in their operation by the full tide of public opinion, they will have no efficacy. The law of the land, if it come in opposition to the false law of honor, will be flax in the flame.

If you would do away this deep, deadly stain upon civilization—upon Christianity, this shocking custom of fashionable murder, it must be done through public opinion. This alone can sweep every trace of it away. This must be so elevated and decided on this point, as to make it clear as light, that he who shall be in any way engaged in this savage mode of settling personal disputes, forfeits his character and standing at once, as irretrievably as ever a man did, in the most flourishing days of the school of honor, by refusing to resort to it. The practice must be rendered infamous before you can bring men to relinquish it.

It is consoling to believe that this means of putting it down is every day going into more effectual operation. The number of those is increasing who hesitate not to reprobate duelling as a direct and flagrant violation of the laws of God. The voice of public indignation and contempt is growing stronger and more general; still it is yet very far from being raised to that pitch of strength, which the whole feeling of the whole community can alone give to it. This is evidently so. If it were otherwise, we should not see those who hold the highest stations, whose official standing at least, if not their talents and character, might seem to grant them a dispensation from a compliance with the common law of false honor—we should not see such men descending from their high places, into those lowest depths, where is prepared the bloody arena of the duellist. Still, let me repeat, it is encouraging to believe that some progress is making in the most effectual way of bringing about a better state of things. We may fervently hope that the time is not far distant, when it will be a wonder among men, that one of the worst institutions of a benighted age should have been brought out and permitted to remain so long amidst the numerous and increasing lights of this better period; when the combination of great and little, in the characters of the distinguished men of these times, who, while in the noble science of government, they have stood forth as the guides and instructors of their age, have at the same time given into its most disgraceful custom—when the strange inconsistency thus exhibited shall be viewed with a feeling similar to that with which *we* now look back to the great of past periods, and wonder when they were so far before their age in some respects, how they could so weakly sympathise with it in others.

In the meanwhile, since this happy time has not arrived, we are bound to do all that we can to accelerate its approach. No one can be absolved from this obligation; its weight is proportionate in every case to the station of the individual. There is no one so humble that he may not swell the amount of public virtue, and help to give a right direction to public opinion. We are, the greater part of us connected with some circle, small or great, which it is in our power to affect. And we must take care to express no sentiment, to cherish no spirit inconsistent with Christian *meekness*. We must do what we can to diffuse this through all the varied relations and active intercourse of life, so that it may become the

moral atmosphere of society, and that every heart may inhale gentleness and peace.

If such be our obligations, O how great is the responsibility of those and how grievously have they lost sight of it, who, occupying commanding stations among their fellow-men, have refused to give their influence to the cause of right feeling, and have carelessly thrown it all into the opposite scale. What shall render them sensible of the great claims which God and goodness have upon them? Is there nothing in those minds of theirs, which think so largely and so profoundly on the great subjects of legislation? Is there nothing there that can teach them the nature of self-government, and their own high duties? May we no longer look to them to guide and purify the age?—Then the age must be advanced so that its spirit may operate upon them. The great body of the people, whose it is to confer dignity and to grant influence, must be brought to demand higher qualifications in those whom it delights to honor—to seek out those for its servants who will strive to keep the body politic together, not by the force of talent alone, but also by quickening the preserving spirit of moral truth, and by using all their influence on the side of christian gentleness and virtue.

The weekly services of religion are among the principal means of purifying moral sentiment in the community. Among the good impressions which men should carry away from these temples of God, there should be a clearer perception of the nature of their social relations, and of the gentle feelings which should regulate social intercourse. And it becomes the ministers of religion to do what they can in the way of establishing the public mind steadily and strongly against a practice so abhorrent to the religion of forgiveness as that of which I have been speaking. Duelling is not, indeed, to be one of the standing subjects of public teachers. There are other modes of attacking it besides the direct one. And of these we should endeavor to avail ourselves. We should seek by all means possible to infuse into the heart that better spirit of freedom and love, with which nothing like acquiescence in the selfish and proud customs of the times will be able to co-exist, and which, when it is universally exercised, will render *despicable* the unhallowed gratification of every revengeful passion. Still it may be well, and it may not be inconsistent with the dignity of this place, that the voice of religion should be for once raised distinctly, directly and solemnly, against a practice disgraceful to the age, and awfully ruinous to the souls of men.

It is impossible that every one should not perceive how odious is the last resort of the man of honor. Every one may imagine better [illegible] describe the horrible excitement of mind to which the duelist is wrought up. He places himself in that situation most awful to our nature, and then is fairly supposed to be actuated by a state of feeling the most unnatural. He is willing that the last glance of his eye shall be that with which he takes deadly aim at another's bosom, and the last motion of his arm that with which it drops from being raised against another's life. Your own imaginations can fill up this horrible picture. *Nat. Gaz.*

CHRISTIAN REGISTER.

SATURDAY, MAY 6, 1826.

We last week inserted a paragraph from a sermon delivered at Philadelphia, which was all that our limits permitted us then to copy. We this week publish the remainder of the extract given in the National Gazette, and believe that with all readers its excellence will more than excuse its length. We are happy also to state that it was delivered by the minister of the unitarian church in Philadelphia.—The situation of clergymen placed like Mr Furness, in the midst of obstacles, and at a distance from help, calls at least for sympathy, and we gladly embrace this opportunity to send him our good wishes, and to congratulate him and his society on the success that has hitherto attended his labors, and that must follow a continuance of faithful, powerful, and eloquent preaching.

CHRISTIAN EXAMINER. One good effect at least has been produced by the present editor.—The work comes out punctually at the appointed time, and we are not obliged to wait for it, like a hungry man for his dinner, till our appetite for it is gone and we have grown indifferent about it. A periodical work is one of those dishes which must be served up warm, as its relish is departed when it has become cold. The present number is as good as it is seasonable. We do not intend to give an analysis of its contents—but simply to throw out a few remarks on one or two articles.

The first article on the *Increase of Clerical Labors* we read with great interest, and wish it might excite more than a passing attention from readers in general. It presents thoughts important in themselves, and which ought to be more familiar. It contains a great deal of good practical advice to those members of our congregations who think that ministers must be angels and demand of them more than nature is capable of sustaining. The writer shows in what particulars the burden and difficulties of the ministry are increased by the character of the times, and upon this ground urges a charitable and candid judgment of clerical men. These remarks are addressed of course, not to all, but to one class of the community. We cannot help hoping that upon that class they may produce good effect—for nothing can be more destructive of all the best influences of religious instructions, than the habit of complaint and dissatisfaction, founded upon an imperfect consideration of the nature of the trials and toils of which they think lightly and judge harshly.

But it strikes us that there is one improvement of the subject to be made, of which the writer has neglected to speak. His remarks are designed for one portion of the people; may they not be applied also to one portion of the clergy? May not these considerations be urged upon them as reasons and motives for exciting themselves to be equal to the spirit and demands of the times? for can it be said of all that they have done it? If the times have changed, must not measures and means on their part change also? Is that quiet routine of duty, which was suited to a calm and undisturbed, and less excited condition of the church, sufficient to answer the purpose of the ministry in a period like this? We wish that the same hand would pursue this point; for the impression ought not to be left that the people only are insensible to the increasing claims which the times make on the labors and exertions of the ministry.

The article in reply to the *Christian Spectator on Missions*, it makes us proud to say, was called forth by a remark in the Register. We did not suppose that remark of ours was worth so much. But we do not know how this article will be received—probably with a great diversity of feeling—for it tells a good many plain, home, truths which many will be unwilling to hear, and which yet we think those who have most at heart our religious interests will rejoice to have told. For ourselves we like it. We think it a word in season; and if it bears rather hardly on some who worship amongst us and number themselves with us, it is none the less true or wholesome for that. We need plain dealing. *Truth is better than boasting.*

The occasion of the paper is this. The Christian Spectator had undertaken to ridicule the Unitarians for what they are saying and doing in regard to Mr Adam and Calcutta, and to assert that it was impossible after all they should get up zeal enough to effect any thing, &c. &c. The writer in the Examiner says, if there is any thing ridiculous in what has been done, let it be ridiculed. It is fair it should be. He then goes on to show that the Spectator has misrepresented the resources of Unitarianism, and to point out those circumstances in our churches and the condition of our people which render action so difficult.—He thus in fact writes for the admonition of our own body quite as much as for an answer to the review. This we consider as the most important point of view in which the paper is to be regarded. It is of little consequence whether the sneers of the other writer be answered or not—but it is a great matter that the minds of our own friends be excited to attend to the real state of feeling and the deficiencies amongst ourselves. We therefore commend these pages to particular attention. There is one sentiment in them especially, which we are persuaded is perfectly true, and which should be deeply and seriously pondered. It is this—that indecision in regard to the great doctrines of religion is unfavorable to action in its great duties; and that the more decidedly one embraces and understands the opinions he prefers, the more zealous he will probably be in laboring for the gospel.—He refers in proof of this to facts, and to "men in whom knowledge produces zeal—men, who, the more firmly they become grounded in the principles of Unitarianism, are the more incited to diffuse religion; and who are repulsed in their exertions and applications, not by those who are well acquainted with the rational faith and settled in it by a course of study and thought; but by those who are not so well acquainted with it, nor settled in it." But we need not enlarge. Let our readers look for themselves.

The Examiner says, that the recent meetings of unitarians in this place were composed of persons "delegated" from the several congregations. This is a very great mistake.—The congregations took no part in the affair. It had a private origin, and was carried on by individuals.

I can quite understand, says Mr Aspland, (arguing for greater zeal and exertion in the cause of truth,) I can quite understand the feeling of the christian who says with Erasmus, "So much do I hate discord, that I am displeased even with contentious truth." But let us remember, that but for some more hardy spirits than this great scholar, christendom would never have been reformed, or but slowly. From delicacy, liberality, or love of peace, we may shun controversy, but those that hold opposite doctrines will not follow our example—they will make use of our silence as an argument against our faith—and if we give to the young and the many no definite religious principles, they will go in quest of them to other teachers.

The 44th number of the Friend of Peace is just published. We have not had time to read it wholly—but with one article we hope to be able to enrich our columns. At present we give one small specimen.

"As an instance of humane exertions to save a single life, it has lately been reported in a newspaper, of Sir Isaac Coffin—a native of this country, who early engaged in the naval service of Britain, that, hearing a report on the ship's deck of a seaman overboard—"The commander, clothes and hat on, with the end of a deep-line in his hand, jumped into the sea, swam to him, lashed the line to his person, and thereby saved his life." This may be regarded as proof that the Admiral was naturally of a humane disposition. How bewildering then is the influence of war and custom, on persons naturally humane and amiable!—This same Admiral has probably many a time exposed himself to greater dangers, and exerted all his powers to sink or blow up a ship of war, having on board 500 men, each of whom perhaps had a life of as much worth, as that of the seaman he so nobly saved."

Messrs Dutton and Wentworth have published a handsome edition of Foster's well-known and powerful *Essay on Decision of Character.* It is the only separate edition which we have seen, and we are glad to find so valuable a work in a form so convenient for use and circulation. It would be an uncommonly suitable book to be given as a present to young persons.

The Treasurer of the American Unitarian Association acknowledges the receipt of thirty dollars, contributed by the ladies of Rev. Luther Hamilton's Society in Taunton, Mass. to constitute him a member for life.

Persons desirous to become members of the American Unitarian Association may leave their names with the treasurer at 19 Water-st, or at 81 Washington-st.

PARAGRAPHS.

DEVOTION. Religious contemplation and the exercises of devotion demand great vigor of thought and effort of mind. It is not in a sluggish state of mind, nor by a feeble and irresolute exertion, that we can bring ourselves to realise the highest and sublimest objects of human contemplation. These earth-bound powers must be put on the stretch, or they will not reach to a sense of divine things. And the reason probably why we do not oftener rise to great feeling and something like rapture in devotion, is, that we enter on our devotions too tamely, we do not *task* our powers, we do not summon to the work the whole strength of our whole soul. No wonder then that we fail both of attaining and enjoying a spiritual mind.

SINGERS. The members of singing choirs appear sometimes to fancy that they have no concern with any part of the service except the psalmody. One is sometimes seen to quit the church when the sermon begins. It may be inquired whether this be a greater insult to the preacher, to the congregation, or to religion itself?

COMING LATE TO CHURCH. A pious woman once gave it as a reason for being always early at church, that she had no right to disturb the worship of others. Should not this saying be recommended to the attention of those inconsiderate persons who are the habitual disturbers of devotion by a late entrance? It is probably not *for the purpose* of creating disturbance that they come late and tread heavily—but the annoyance is none the less, and thoughtlessness is no excuse. I have sometimes thought it should be recommended to ministers to stop when any one enters after the commencement of the service, and wait till he has reached his seat. This would be a more effectual remedy than a carpet on the aisles.

SELF-DENIAL. Is not the nature of this duty misunderstood? If it were not, I think it would be honored instead of being despised. In its true character I regard it as a branch of christian benevolence, of brotherly kindness. The gospel does not enjoin it for its own sake, for the purpose of adding to the hardships of a man's pilgrimage and rendering life less comfortable. But for the sake of others—that by lopping off his own unnecessary indulgencies he may be able to add to their comforts—by his frugality may enlarge his charity. Self-denial then instead of being sneered at as meanness, should be honored as generosity. Even to go without butter and wear an old hat, that by saving he may do good, is praiseworthy rather than ridiculous.

INSTRUCTION OF SLAVES. Societies have been formed in several of the West India islands for the religious instruction and education of the blacks, with the countenance of the civil and ecclesiastical authorities. The report of the society in the island of Nevis, made on the 13th of August last, states that a Sunday school had been established in each of the four country parishes, wherein 682 slaves and 14 free persons were receiving instruction, and that a Sunday and daily school had been established at Charlestown, in the former of which 80 slaves were taught, and in the latter there were 105 free and slave pupils. A master was employed in each of these schools, and in the town school there was also a mistress. The salaries paid were from 20*l.* to 25*l.* each. *Chh. Register.*

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

MAY MORNING.—A RHAPSODY.

Beautifully broke forth the clear bright sun, and balmy was the breath of "incense breathing morn," which welcomed the coming of this Queen of the months. The blue sky seemed to smile, and the early birds were loud with their salutations. Nature by a thousand cheerful sights and a thousand sweet sounds testified her rejoicing, and the earth had decked her bosom with the first little flowers and budding greens for the steps of her lovely visitor.

But what was all this to one imprisoned within the dark chambers of the city—where the early hum of human traffic drowns the melody of nature's hymns, and the high piles of brick shut from sight the azure heavens and the rainbow clouds? Man learns to sleep over the tokens of reviving spring, hardened to its holy serenity by the bustling avocations of ambition and gain. But childhood yet feels its native sympathy with the young year, and owns its influence, and loves to go forth with the glad birds and the infant flowers. It was the voice of children cheerfully preparing for their May-morning stroll, which broke my slumbers. The sun just risen poured a tranquil light abroad, and I sprung from my couch resolved once more to be a child, and taste the pleasures of spring time in the fields.

I had soon passed the streets and the bridge, and was fairly in the country. I breathed a fresher air, I trod with a freer step—I was in the domains of Nature once more, escaped from the confinement of man's invention and the crowd of man's works; I saw nothing around me but the works of God, and the light and peace which he sheds upon the world that he loves—loves and blesses, in spite of its sins. I looked upward, and in letters of living light the heavens spread before me his love. I looked around, and I saw it in the swelling blossoms, in the budding branches, in the springing carpet of green. It came to my ear in the glad melody of the birds, and in the heartfelt accents of delight which burst from the groups of happy and active children. I felt it in every breath I drew, laden with the morning fragrance which is sweeter than all perfume, and wafts health and pleasure on its wing. It all has but one author, I exclaimed, and he is Love. It is his spirit which breathes in the gale, and lives in all these signs of joy and life.

"Thy footsteps imprint the morning hills,
Thy voice is heard in the music of rills,
In the song of birds, and the heavenly chorus,
That nature utters, around us, o'er us.
In every thing thy glory beameth;
From every thing thy witness streameth."

And so it has been from the beginning—"He has never left himself without witness"—and what more delightful witness than these days, in which "he renews the face of the earth?" It seems like the freshness and purity of an original creation. I was ready to say with Buchanan, in his beautiful hymn, on such a morning as this it was, that the new created world sprung up at God's command. This is the air of holy tranquillity which was then upon all things, this the clear and fragrant breath that passed over the smiling gardens of Eden, this the same sweet light that then shot down from the new-born sun, and diffused a gentle rapture over the face of nature and through the frame of living things. And such too shall be the aspect of that morning which ushers in the spring time of heaven's eternal year—such the serenity and glory of that day which shall call forth to renewed existence, not the plants and flowers from a temporary death, but the spirits of immortal men; and shall roll through earth and heaven, not the music of an earthly spring time, but the rapturous anthems of the ransomed children of God, rising to the birth of the everlasting year. Hail, then, all hail, thou fair morning of this fairest of the months—emblem of the fairer morning that yet shall be! Memorial of the nativity of earth, image of God's ever present love, pledge of an everlasting year! Thou shalt pass away, beautiful as thou art, and thy blossoms and pleasures perish. The hot summer shall scorch them, and the stormy winter bury them beneath his snows. But that glorious spring time which shall revive the being of man, shall never fade. The soul shall blossom and flourish forever in the garden of God. His spirit breathes there a perpetual balm, and the sunshine of his countenance knows no variableness nor shadow of change. Roll on, ye tardy seasons—accomplish your appointed periods, and introduce that unfading May. Ye may change, but ye bring on that which cannot change. Ye may waft to me sorrows and disappointments as ye fly; but ye are fast bearing me where sorrow and disappointment cannot come. And I will welcome even the winter of Death, since it shall be followed by the spring of Heaven.

LIMNOT.

FOR THE CHRISTIAN REGISTER.

MUSIC.

There are few who cannot feel the charms of music. There are few who wholly resist its expressive appeals to the most tender, agreeable, or sublime emotions of the heart! Its language is more eloquent than words. It breathes the clearest intimations to him who hears. But how it was learned, or in what way it communicates with the sentiments it awakens, we know not. We know only that thus we are made—and we should admire this as one of the many instances, in which our kind Creator hath superadded, in our constitution, the pleasing to the useful. Speech and hearing are primarily designed to facilitate the interchange of thought between his intelligent creatures; but, in the plenitude of his beneficence, he has so refined the structure of their organs as to make them instruments of elevated enjoyment. The notes of Music, simple or compounded, may express and excite every emotion of the human heart. The depression of sorrow, the buoyancy of joy, the exultation of success, the chagrin of disappointment, the tenderness of love, and the harshness of anger, all find their appropriate expression.

But the most sublime combinations of sounds are those which are designed to give utterance to the praises of the Almighty.—In this, which is the first duty of man, consists the highest dignity of music. Here all her powers find scope for their utmost effort; and this has been the theme of her happiest productions. The power, wisdom and benevolence of God, the wonders of his creation, and the dispensations of his grace, as they fill the mind with the most elevated and grateful thoughts, and excite in the heart the deepest and purest emotions, so have they awakened the best efforts of music. And the highest excellence of this heavenly art is its power to impress reverential ideas of him, "from whom all things proceed, on whom all things depend, to whom all gratitude and adoration are due."

Music has ever, in most nations of which we know any thing, been employed on great public festivals and in religious worship. Its importance in the estimation of the Jews is fully proved by the liberal provision made for its support, under the legislation of Moses and subsequent leaders of that people. We know very little of the character of their music. But whose imagination does not kindle at the thought of that whole nation, assembled in and around the most magnificent building the world ever beheld, to perform their yearly sacrifice, with united voices and instruments;—shouting aloud thanksgiving to Jehovah, telling of his greatness, his marvellous acts and his wondrous love, in the inspired strains of their prophet King—"the sweet singer of Israel."

That splendid temple has, ages gone by, been razed to its foundation, and crumbled to dust. Another succeeded it; but that too was swept away, and "not one stone left upon another." The remnant of Israel is now scattered among the nations. Their imposing ritual—all the pomp and circumstance of their worship, are to be seen no more. These have been superseded under the Gospel dispensation by more simple and more spiritual services. The people of christendom are not required to assemble, in a body, at any one place, neither in Jerusalem nor yet in Samaria. In every town and village the little band of fellow Christians may meet together in an edifice of their own erection, assured that God is a spirit every where present, and that they worship him acceptably, wherever they may be, who worship him in spirit and in truth. But, while human nature is what it is, the purest religion may not discard the use of means. And the power which *Music* has over the heart, points it out as *a means* which might be used with very great effect. We have in our language much devotional poetry. It cannot be read without emotion. But if to this could be added all the kindred and more awakening charms of music, the impression upon our worshipping assemblies would be the deepest.—This we may confidently infer from the effects produced on those great occasions, when taste and skill and feeling have combined to develop the powers of music. We allude to solemn festivals, jubilees and oratorios, some of which we have witnessed, of more of which we have read; but more particularly to the celebration, in some Catholic countries, of the anniversaries of our Lord's birth and crucifixion. On this last occasion, we are told, the music has been so affecting, that every one, of an audience of thousands, has been subdued by the emotions excited. An effect great as this cannot, of course, be produced by the very limited means possessed in our small societies.—But it shows what is within the power of man, and should animate all communities of Christians to make a better use of the musical talent, which may be found within them; that it may aid in the worship of our God, who made us what we are, gave us all we have, is the foundation of all we hope, and whose praise demands the highest effort of our higher faculties.

M.

FOR THE CHRISTIAN REGISTER.

MR EDITOR.—The inquiry was made in a late number of the Register, I forget whether by yourself or by one of your correspondents, respecting Juvenile Books, suitable for reading on the Lord's day.

The inquiry is a very interesting one to the christian minister and to christian parents generally; and I have waited with some impatience for a reply from some one more competent to the task than I feel myself to be. As however no other person seems disposed to regard the request of the writer alluded to, I will venture to offer a few reflections on the subject, which have been suggested by my own experience.

1. I think it highly important that books for Sunday use, whether for children or adults, should be *religious* books. I do not mean by this to imply that they must treat expressly and formally of religion; but I mean that they should be something more and better than books of mere entertainment; that they should have a direct bearing upon the religious principles or the moral conduct. I do not think it sufficient that they should be instructive. The instruction they convey should be moral, religious instruction; what relates to the formation of *the character*, rather than what is merely pleasing to the imagination, or fitted merely to enlarge the *secular* knowledge. I am altogether opposed to the practice, which I fear is common in some circles, of reading indiscriminately, and suffering children and domestics, to read indiscriminately, on the Sabbath, as on any other day, whatever happens to come to hand,—history or romance, a book of travels, a play, or a novel, without considering whether its tendency is good, bad, or indifferent. I am no advocate for rigid seclusion during those hours which are not spent in Church. I love to see my children happy on that day, which brings to remembrance the glad tidings of a Saviour. I would if possible make them happier on that day than on any other. I not only permit them to walk abroad in the garden and pleasant fields on the morn-

ing or evening of the Lord's Day, but I am their delighted companion; and I do not believe that their Father in heaven frowns upon their smiling countenances and elastic steps. But I *am* an advocate for the religious observance of the Lord's day. I do not think it too much to devote one day in seven to our moral and religious, rather than merely intellectual improvement. I would therefore strongly recommend that no books be put into the hands of children on that day, but such as are fitted to convey religious truth to the mind, or impress a moral lesson on the heart.

2. I regard it also as important that the books we put into the hands of children and youth, be adapted to their capacities. To require them to read or study what they cannot possibly understand, is not merely unprofitable, but pernicious. A child cannot possibly feel interested in a book, which it cannot read understandingly. A habit of inattention is thereby induced, which cannot be cured without great pains. But to my mind, it is a sufficient objection against books of this description, that the reading of them is unprofitable; as much so as for us to read, or attempt to read, what is written in an unknown language. Juvenile books should be written in a plain, easy, unambitious style, such as we employ in familiar conversation with our children, without any attempt at what is called *fine writing*.

Nor is it sufficient that *the style* be adapted to young and unformed minds; *the ideas* should be level to their capacities. We should teach them not only what they ought to learn, but what their age, capacities, and improvement, have prepared them to learn.

It would probably be difficult to find many books that are exactly such as we should like to put into the hands of our children on the Lord's Day. Some there are unexceptionable. Others meet our views in part; but for want of better I do not hesitate to use and recommend them. In another paper, I will, if you request it, publish such a list as I have been able to complete, in the hope that some of your readers may be led to examine the subject, and may furnish a list more accurate and complete. RUSTICUS.

MR EDITOR.—The following extract from Records of "fifty years ago," seems to be some evidence that the orthodox clergy of that day did not think that a departure from a belief in the doctrine of the Trinity was a crime sufficient to depose a man from office. By investigation it might undoubtedly be ascertained that many of the last century, who are not now suspected of heresy, were decided unitarians.

Before an ecclesiastical Council convened in Wilton, N. H. in 1777, to advise respecting difficulties which had arisen between Rev. J. Livermore, the Pastor, and some individuals of the church. (The Council consisted of Timothy Harrington of Lancaster, Daniel Emerson of Hollis, Stephen Farrar of New Ipswich, Eliab Stone of Reading, Samuel Dix of Townsend, Zabdiel Adams of Lunenburg, Henry Cummings of Billerica, Jacob Burnap of Merrimack, and Nathan French of Andover, with their delegates.) An article of complaint submitted by the aggrieved was, that Mr L. had said in a sermon that "the church had held that Christ was the eternal Son of God. But from what authority I know not, for he is not the Son of God in any other sense, only in his human nature" or something to that purpose. Upon this article the Council say, as to the complaint that Mr L. declared from the desk, that the church had held that Christ was the Eternal Son of God, but from what authority I know not; for he is not the Son of God in any other sense only in his human nature; the council think it sufficient to say upon the point, that it is to be reckoned among those disputables in religion, about which, divines of note in the christian church have entertained different sentiments, and which does not nearly affect any essential article of faith or practice.

Another article, That Mr L. endeavored to prove, that faith and repentance and sincere obedience were the conditions of the covenant of grace. On this article the council do not particularly remark.

* Four of the nine are supposed to have been Orthodox, and all of them subscribed the result of Council

CONGRESSIONAL SUMMARY.

[TO APRIL 20.]

IN THE SENATE. The bill to regulate the mode of practice in the *United States Court* for the district of Louisiana, passed.—Bills to provide for the *payment of interest* due the states of Maryland and Delaware,—to establish a Marine Hospital at Charleston, S. C.—and to provide for the apprehension and surrender of *deserters from French ships*, were severally passed.—Mr Branch's resolution, declaring that the *President does not possess the power* to appoint foreign ministers, except during the recess, was, after much discussion, laid on the table.—The *Bankrupt Bill* was taken up, and a motion made to postpone it indefinitely, was negatived 28 to 11.

IN THE HOUSE. Mr Bartlett's motion to refer the *Massachusetts Claim* to the Secretary of War, was laid on the table.—A resolution was passed to inquire into the expediency of erecting a light house in Buzzard's Bay.—Mr Mercer, of Va. offered a number of resolutions, to provide a regular fund for *Internal Improvements*, and to augment and arrange the *Engineer Corps*; which were ordered to be printed.—The bill to provide for the *relief of surviving revolutionary officers*, was very amply discussed, and amended.—A message was received from the President, communicating to the House the new *Creek Treaty*.—A bill was reported, making an appropriation to carry it into effect, and read twice.—The bill to appropriate certain public lands for the *support of schools*, was discussed and amended. The report on the *case of Francis Larche*, was recommitted to the committee on claims,—it was agreed to *arrange the orders of the day*, in the manner recommended by the select committee.—A favorable report was made on the *petition of Sewall Williams, & Co.* for remission of duties on goods destroyed by fire at Boston.—The Senate's amendments to the *Judiciary bill*, were disagreed to, after much debate.—The bill to exempt the Professors &c, of Colombian and Georgetown Colleges, from militia daty, was passed in concurrence.

FOREIGN INTELLIGENCE.

USURY LAWS. It is in contemplation in the British Parliament to abolish these laws. Several petitions have been presented; in them it is stated that they have had a great effect in aggravating the late commercial distresses.

BUENOS AYRES. Late advices from this place contain some particulars of the success of the privateer Lavalleja, in cruizing against the Brazilians. She had already captured about fifty vessels, among which was a ship bound to the East Indies, with specie.

HAYTI. The Baltimore Gazette contains the proclamation of Boyer regulating the commerce of this government. It provides that Haytien vessels may trade with the countries that are on terms of friendship with Hayti; but in order to avoid most scrupulously every occasion of umbrage to those countries, *in relation to the internal police of their colonies*, they are prohibited going to the "islands and colonies belonging to those governments, as well as to North and South Carolina in the United States."

SLAVE TRADE AND MURDER. A French slave ship lately arrived at Porto Rico and sold her slaves to the planters for notes payable at a future day. The notes were offered at fifty per cent discount, which led to a suspicion that there was something wrong. The master sold the notes, and went with his ship to St Thomas. In the mean time the truth came out, and the officers and crew were to be executed. It appears they had murdered the original officers, with the exception of the second mate, on the voyage from Africa, and when in sight of Porto Rico they murdered the second mate, and then appointed new officers. *D. Adv.*

WELLINGTON'S MISSION TO RUSSIA. The first despatches of the Duke have been received in London. The *Times* avers, that His Grace was authorized, from France, Austria and Prussia, as well as from Great Britain, to impress upon the Cabinet of St Petersburgh that the Greeks must be protected against the Ottomans, and the latter against the Russians. It is stated further that the Emperor Nicholas regarded this declaration with satisfaction, and expressed his entire acquiescence; that the Greeks had offered their constitutional throne to the Duke of Sussex, Prince Leopold of Saxe Coburg (brother and son in law of George IV,) and to the Son of Gustavus, late king of Sweden and that all had declined the royal prize.—We consider this intelligence to be a sheer fabrication of the London newsmongers.

INTOLERANCE. The Gazette of Darmstadt, (Austria) states that at two leagues from Lintz, sixty families have renounced the Catholic faith and adopted the Protestant. The government of Vienna have sent four ecclesiastics to reconvert them who have been unsuccessful. Another is to be sent, and if he fails, they are to be conducted to Wallachia, by a military force.

THE GREEKS. After the honorable manifestation of the sentiments of the Chamber of Peers in favor of the Greeks, and the eloquent discourses of M. M. Lain and Chateaubriand, it was to be expected that a minister who calls himself a Christian, would at least shew a little modesty in the assistance which he renders to the Koran; but he is callous to public opinion, and the reproach of honest men, for instead of arresting, he encourages the evil. We learn to-day, from an authentic source, that a Frenchman, who is said to be *clothed with full powers from the viceroy of Egypt*, is constantly recruiting for the Pacha. Under a devout minister, fifty French officers are now at Marseilles, ready to embark for Alexandria, and new recruits of officers are daily swelling their ranks. Six vessels of war are also recruiting in the port of Marseilles for account of the Pacha of Egypt, and the French minister takes pleasure in rendering them all the assistance in his power. *Paris Constitutionel.*

DOMESTIC INTELLIGENCE.

BIBLE SOCIETY. The Middlesex Bible Society held its anniversary at Cambridge, April 26. The report stated that the interest manifested in promoting the objects of the institution had increased. Rev N. Whitman preached an appropriate sermon, in Rev. Dr Holmes' meeting house. The receipts for 1825 were $475,69, $200 of which was paid to the American Bible Society. For this year $600 are appropriated to the national institution, $200 for bibles for Middlesex county, and $400 as a donation. Levi Hedge, LL. D. is President of this Society.

FIRE IN NEW YORK. An extensive and destructive fire took place in New York on the morning of the 28th ult.; by which a large block, consisting of seven four story brick stores, known as the Exchange Buildings, were entirely destroyed. Four other buildings were considerably injured. Loss estimated at $200,000, on which there was an insurance of $132,000 in five offices. Neither of the partition walls in the whole block, were carried up higher than the third story, so that a stop could not be put to the progress of the flames, and several lives were in great jeopardy by the falling of the badly supported roof.

RENSSALAER SCHOOLS. This institution located at Troy, N. Y. though yet in its infancy, is doing much for the cause of science. The annual commencement was held about a fortnight since, and the specimens of talent and improvement exhibited, were such as to reflect honor both upon the students and their instructers. The young gentlemen are now about to proceed on a scientific tour through the western part of New York. Professor Eaton is to accompany and direct them.—*Traveller.*

NEW SCHOOL. A school in which the course of education is adapted to the order of nature, and applied in its various branches to the practical purposes of life, in Chittenengo, N. Y. has been in successful operation several months, under the superintendance of Rev. Andrew Yates, D. D. The institution is supplied with Professors in its various departments of Arts and Sciences. A uniform dress has been adopted for the scholars.

FREE SCHOOLS. The Trustees of the late *Free School Society* in the city of New York, have issued a Circular announcing that, by virtue of a Legislative act, the name has been changed to the *Public School Society*. Although no scholar will be rejected because the parents are too poor to pay, they will be allowed and expected to pay a very small sum for the valuable instruction their children receive. The tuition will vary from 25 to 200 cents per quarter. These schools are taught on the Lancasterian principle; are under the controul of a large and respectable board of Trustees; and receive annual grants from the Legislature; Gov. Clinton is President. They have been the means of incalculable good to the poor children of New York.

CUMBERLAND COLLEGE. This institution is located at Nashville, Tenn. Rev. Dr Lindsay is President. The semi-annual examination took place in March.—The proficiency of the young men reflected high credit upon the character of the college. From a humble state of obscurity it has become an important seat of science.

THE CREEKS. The Creek Treaty was ratified by the Senate on the 21st April; the National Intelligencer gives the following abstract of its articles.

The first article annuls the treaty concluded at Indian Springs on the 12th February, 1825.

By the second article the Creeks cede to the United States an immense extent of territory in Georgia.

By the third the United States agree to pay immediately $217,600 "to be divided among the chiefs and warriors of the nation."

By the fourth the United States agree to pay the nation an additional perpetual annuity of $20,000.

The fifth article declares "that the difficulties which have arisen in the nation shall be amicably adjusted."

By the sixth article the United States engage to provide a place of residence for the friends of M'Intosh west of the Mississippi.

By the seventh article, provision is made for the removal of the emigrant party within 24 months.—The United States are to pay the expense of their removal, and to furnish them with subsistence for a term not exceeding 12 months after their arrival at their new residence.

8th. An agent, a sub-agent, and an interpreter is to reside with them, and a blacksmith and wheel-wright are to be furnished by the U. States. Such assistance, also, is to be rendered to them in their agricultural operations as the President shall think proper.

9th. In consideration of the sufferings and exertions of the M'Intosh party, $100,000 are to be divided among their chieftains and warriors, if such party shall amount to 3000 persons, and in that proportion for any smaller number.

10th. The pecuniary damage sustained by the friends and followers of M'Intosh, in consequence of the difficulties growing out of the treaty at Indian Springs, is to be regularly assessed on the Nation, and the amount paid out of their annuity.

11th. Improvements on the lands ceded are to be appraised, and the amount thus ascertained paid to the parties owning such improvements.

12th. Possession of the ceded country to be yielded on the first of January next.

Finally, a supplementary article extends the lines mentioned in the second article, so far as to include in the cession, all the land at present held by the Creeks within the chartered limits of Georgia.

THOMAS JEFFERSON. A meeting was held in N. York on the 1st inst. to devise measures for the relief of the ex-president Jefferson. The Mayor was called to the chair, and a committee of two for each ward appointed to collect subscriptions.

GENERAL SUMMARY.

CONGRESS AT PANAMA. It is quite amusing to learn from an English Journal that this "*celebrated Congress*" is over. The Monthly Magazine tells us, that "no event is fraught with more prospective results than this, in which America guarantees to her southern sisters the blessings of liberty—that its objects were of incalculable importance, and some of the points were of intense difficulty for republican legislators to meddle with. The chief feature was a public declaration of the justness of their cause, and a solemn and perpetual league between the northern and southern states of the western world against the despotism of Spain. The points on religion were lightly handled and skilfully disposed of." The subject of slavery, it is added, was treated by the United States in a disgraceful way.

All this is soberly given as truth, on the authority of the Abbe de Pradt's speculations—whose book the editor praises, but most certainly cannot have read. Such blunders are delightful.

RAIL ROADS. The rail road coach between Darlington and Stockton-on-Tees, in England, carries twenty passengers, is drawn by one horse only, and performs the distance, eleven miles, in an hour.

MANUFACTURER'S WAGES. In a late debate on the Corn Laws in the House of Commons, Sir Robert Wilson stated that the wages of the manufacturers at Bolton, (Eng.) and other places, were but three shillings a week, about sixty seven cents of our money.

SINGULAR LITERARY APPLICATION. In Weber's Northern Antiquities is to be found the following extraordinary instance of literary application. Hans Sacks was born in Nuremburg, Germany, in the year 1494; he was taught the trade of a shoemaker, and acquired a bare rudimental education, reading and writing. At the age of fourteen he began to compose poetry, plays, and books, he continued writing until the 77th year of his age, when his works, according to his own narrative, filled thirty two folio volumes. all written with his own hand. They consisted of 4200 mastership songs, 208 comedies, tragedies, and farces, some of which extended to seven acts; 1700 fables; tales and miscellaneous poems; and 73 devotional, military, and love songs; making a total of 6048 pieces great and small. Six folio volumes of these have been published.

STAGES IN MEXICO. Drivers, horses, and coaches are to be sent from New York to establish a mail and stage communication between the cities of Mexico and Vera Cruz.

ENGLISH UNIVERSITIES. The total numbers of the boards in the University of Cambridge is at present 4866; in Oxford 4792; consequently Cambridge has a majority of 74 members.

DENSE POPULATION. The East India Company's old territory, commonly known in Europe by the name of Bengal, occupying the space of 162,000 square British miles, contained, in 1820, 39,672,000 souls; exhibiting a denser population than any other equal portion of the globe, China not excepted.

SINGULAR ESCAPE. At Charleston, S. C. on the 14th ult. a negro man, who had been convicted of arson, and ordered for execution on the above day, was conveyed to the gallows, but no person could be found to act the part of executioner, and the man was taken back to prison.

NAVAL PROMOTIONS. David Deacon, has been appointed a captain, and William H. Hunter, John D. Sloat, Matthew C. Perry, to be Masters Commandant, in the Navy of the United States.

SCHOOLS. The public schools of Providence were visited on Thursday, April 27th, by the Town Council and School Committee. The number of scholars present, at all the schools, was 755.

GENERAL JACKSON. His friends continue to consider him a prominent candidate for the next Presidency.

MR M'DUFFIE. This gentleman, at the final passage of the Panama bill, ridiculed the mission as a costly pageant.

MR CUSTIS. This grandson of General Washington is preparing for the press RECOLLECTIONS OF WASHINGTON.

PUBLIC SPIRIT. Col. Henry Rutgers, in addition to his former munificent public gifts, has bestowed five thousand dollars on Rutgers' College, New Jersey.

ERUPTION. An eruption lately took place in Calais, Vermont, by which a large portion of earth was thrown from a hill, several large trees uprooted, and a huge rock at the base of the hill, rent asunder.

LAW. The Lord Chief Justice of the King's Bench London, has decided that an indorsement on a note in pencil marks is valid.

TRUE COURAGE. Lieut. Schuler, U. S. Army, plunged into the water in Portland harbor, from a vessel, and saved the life of a lad 11 years old, at the eminent risk of his own.

DESPATCH. A person came from the city of New-York to Boston, [234 miles,] and returned in 93 hours, 41 of which he passed in the latter city.

COASTWISE. A steamboat has been purchased in New York by a company formed in Boston, to ply between this city and the ports in Maine.

STREETS. There are 48 streets in the cities of Boston and New York that bear the same names.

ASTRONOMY. Mr Stevens is delivering a course of astronomical lectures in New York

MILITARY SCHOOL. "The American Classical and Military Lyceum," has been established near Germantown, Penn. under Col. Roumfert, of West Point, and M. B. Constant.

The number of Cadets in Partridge's Academy at Middletown, exceeds 300.

GERMANY. The whole number of periodical works published in this country is 65.

PRESENTMENT. The Grand Jury of Hall county, Georgia, has presented the President of the United States for improperly treating the Indian Commissioners of that state, Messrs Campbell and Merriwether.

GOETHE. He is now in his 80th year, and has just published a new edition of his Werter. which was fifty years ago the most popular work in Germany.

NEW CARDINAL. Mons. de Latil, archbishop of Rheims, has been promoted to be a cardinal.

EXTRAVAGANCE. The congratulatory mission of England to the king of France, on his accession to the throne, cost one hundred and thirty four thousand dollars, which was defrayed by the ambassador, the Duke of Northumberland, to whom the British government presented a diamond sword of the value of $44,000.

ELEGANT EXTRACTS. The first volume in prose, of Mr Walker's edition of the Elegant Extracts, revised by Dr Percival, with additions from late English and American authors, is just published.

PINCKNEY'S LIFE AND WORKS. The life of the late William Pinckney, by Mr Wheaton, with his writings and speeches, embellished by a portrait of Mr Pinckney, is advertised as nearly ready for publication by Messrs J. W. Palmer and Co. of New York.

LIVERPOOL AND MANCHESTER RAILWAY. The committee of the House of Commons has decided in favor of the application for this railway, by a vote of 43 to 18.

DEBATING SOCIETIES. There are six debating societies in Philadelphia.

INUNDATION. An inundation of the Danube took place the 17th March, in consequence of a thaw, by which the whole country from Vienna to Mulhan was overflowed.

THE GREEKS. Mr Leroux, a physician in Paris, has published an appeal to the physicians in France, in behalf of the suffering Greeks.

FIRE. The Olympic theatre at Paris was destroyed by fire on the 22d March; loss, 733,000 francs.

MISSOURI. Within the last seven years the government of the U. S. have been plundered of more than half a million of dollars by the public agents of Missouri.

METHODISTS. The number of Methodists in the United States in 1825, was 341,144; in 1808 the number was 144,590.

BANK OF ENGLAND. On the 23d of March a dividend was declared of four per cent.

O'KEEFE. This veteran comic dramatist is about to lay before the public his Autobiography, including recollections and anecdotes of his cotemporaries.

BERGAMI. A letter of March 5th from Rome, announces that the Police have ordered Bergami to quit that city.

BANKRUPTCY. The Assize Court in Paris condemned, on the 20th of March, a watchmaker named Barant, to six years hard labor and the pillory, for fraudulent bankruptcy.

GREEKS. An order of the day read at the head of the army of the Netherlands, prohibits any officer or soldier from taking part with the societies for raising and sending contributions to the Greeks.

RUSSIA. The English papers state that a traveller recently arrived from Russia, gives an account of having met on his route, several of the higher nobility chained like convicts, and escorted by Cossack guards.

THE EMPEROR NICHOLAS has appointed the Grand Duke Constantine to be Commander-in-chief of the Grodno Huzzars of the imperial guards.

MONKS. The King of Bavaria, has abolished the order of the Capuchin friars, and converted the convent into an university. It was a celebrated convent at Munich, remarkable for its fine gallery of paintings.

A course of lectures upon ancient and modern literature, and upon education as affected by the political institutions of the United States, has been undertaken in this city, by the Rev Mr Whitaker, from Massachusetts. *Charleston S. C. paper.*

MARRIAGES.

In this city, by the Rev. Henry Ware, jr, Mr William Stearns to Miss Eliza S. Wilder.—By the Rev. Mr Barrett, Mr Joseph K. Maine to Miss Emeline H. Thayer.

In Charlestown, by the Rev. Mr Walker, Mr David Pollock, of this city, to Miss Madeline O. Etheridge of the former place.

In Salem, by Rev. Mr Upham, Mr Samuel Hutchinson to Mrs Mary Ingersoll, daughter of Capt. John Ingersoll.

In Norwich, Con. Rev. George Perkins, of Ashburnham, to Miss Betsey Turner.

In Philadelphia, Capt. George Blaney, of the U. S. Corps of Engineers, to Miss Mary F. D. Biddle, daughter of the late William M. Biddle. Esq.

DEATHS.

In this city, Dr Asa Bullard, aged 61. Mrs Lydia Lyman, aged 62, wife of Theodore L. Esq. On Monday morning, of consumption, Mrs Mary Shed, aged 46, wife of Mr Samuel A. Shed.

In Plymouth, Mrs Lucy Lothrop aged 72, consort of Dr Nathaniel Lothrop.

In Beverly, Mr Benjamin Butman, aged 75, a revolutionary pensioner.

In Barnstable, Dr Richard Bourne, aged 87.

In New Marlborough, Rev. Mr Catlin aged 62.

In Deer Isle, Me. Capt. Thomas Thomson, aged 83, formerly of Roxbury—a patriot of the revolution.

In Windsor, Vt. Mr Samuel S. Leverett, aged 22, son of John Leverett, Esq.

In Salem, Conn. Rev. Royal Tyler, aged 64.

In Middletown, Con. on the 21st ult. Daniel Polhemus, of New Brunswick, N. J. Cadet of the A. L. S. and M. Academy, Middletown, Con. aged 18 years and nine months.

In Philadelphia, Mr G. B Bedford, Editor of the Lancaster Intelligencer, aged 25.

In Canaan, N. Y. Col. Aaron Kellogg aged 84; a patriot of the revolution.

CHRISTIAN EXAMINER.

JUST Published by David Reed, 81 Washington-street, *The CHRISTIAN EXAMINER and Theological Review*, for March and April.

CONTENTS OF No. XIV.

Miscellany.—Increase of Clerical Labors; Reason and Faith; The Beginning and Perfection of the Gospel; Christian Spectator on Missions.

Collections.—Extracts from Milton.

Poetry.—To the Ivy; The Revellers.

Review.—ART. II. Remarks on a late Article in the Wesleyan Journal—ART. III. A View of the Internal Evidence of the Christian Religion. By Soame Jenyns, Esq.

Notices of Recent Publications. Rev. Dr Nichols' Dedication Sermon; Rev. N. Parker's Dedication Sermon; The Spirit of Prayer; Rev. S. Clough's Sermon; Mr Harby's Discourse; Hints to Parents.

Intelligence. Present State and Prospects of Unitarian Christianity in Calcutta; Unitarian Meetings; Religious Charities; Sunday School Society for Ireland; Apocraphy; Mrs Heman's Poetry; Unitarian Publications; Buckminster's Sermons; Obituary; New Publications. may 6.

DR PARKER'S SERMON.

JUST Received, and for sale at 81 Washington-st "A Sermon preached Feb. 15, 1826, at the Dedication of a new church erected for the use of the South Parish, in Portsmouth, by Nathan Parker, minister of the Parish." april 22.

SPARKS' THEOLOGICAL TRACTS.

THE twelfth and last number of Sparks' Collections of Theological Tracts and Essays is just published at 81 Washington street, (up stairs.)

Those subscribers who receive their numbers at the office are requested to call for them, as it is wished to close the accounts as soon as practicable.

Subscribers in Portland, or that vicinity, who formerly received their numbers of Mr Johnson, may receive them of Messrs Pearson, Little, and Robinson, of Portland.

Only a few complete sets of the work remain on hand. Those who have parts of the work, and who wish to complete their numbers, either for private use, or for public libraries, will do well to call for them soon. April 15.

WANTED.

AN Apprentice to the Printing business. Apply at this office. May 6

VALUABLE SCHOOL BOOKS.

PUBLISHED BY LINCOLN & EDMANDS, No. 59 WASHINGTON STREET, BOSTON.

Walker's School Dictionary, printed on fine paper, and handsome stereotype plates, with the addition of a Key to Scriptural and Classical proper names.

The Elements of Arithmetic, by Question and Answer, designed for beginners. By James Robinson, Jr. 12 1-2 cts.

Boston, March 25, 1824.

"At a legal meeting of the School Committee this day;—Ordered—that 'Robinson's Elements of Arithmetic, By Question and answer,' be hereafter used by the third and fourth classes, in the writing department of the public Grammar and Writing Schools of this city." A true copy. Attest,

E. CLAPP, *Sec'y of the School Committee.*

The American Arithmetic, intended as a Sequel to the Elements, in which the various excellencies of Modern Arithmetics are combined, uniting the mental and practical systems. By James Robinson, Jr. Recommended by numerous public Instructers. 75 cts.

Bradford Academy, April 29, 1825.

Dear Sir,—With much pleasure I acknowledge the receipt of a copy of your "American Arithmetic." I have attentively examined the Work, and found it a valuable production. The matter is well arranged, and the rules are clear and definite. I am very glad, that you have not, like many others, neglected the important rule of Annuities. I consider the work, as highly deserving public patronage. That it may meet with the encouragement which I think it justly merits, is the sincere wish of

Yours respectfully,
Mr. James Robinson. BENJAMIN GREENLEAF.

Adams School, Boston June 11, 1825.

Gentlemen,—We have carefully examined the American Arithmetic, and have no hesitation in saying, we think it a better system for the common schools of our country, than any other with which we are acquainted. JONATHAN SNELLING.
B. H. EMERSON.
ANDREW C. DAVISON.
LUTHER PARKER

Messrs. Lincoln & Edmands.

Temple's Arithmetic, a beautiful and much improved edition. This work has long received the public patronage, having passed through eight large editions; and its cheapness will enable all classes in Schools to possess themselves of it. 37 1-2 cts.

The Child's Assistant, in the Art of Reading, a very pleasing and useful little work for first readings in Primary Schools. 12 1-2 cts. Printed on a large type and good paper.

The Pronouncing Introduction, in which accents are placed on the principal words in Murray's Introduction, to give Walker's pronunciation.—Ornamented with cuts. 37 1-2 cts.

The Pronouncing English Reader, being Murray's Reader, accented, printed on a good paper, and ornamented with cuts. 62 and 75 cts.

The Pronouncing Testament, handsomely printed, in which all the proper names, and many other words, are accented to lead to a correct pronunciation. Nearly 20,000 copies of this work have already been called for, and it has exerted a very powerful influence in exciting attention to the subject of correct pronunciation, and establishing habits of correct speaking. It may be hoped Schools in general will be furnished with the work. Some copies are ornamented with cuts, and elegantly bound.

Richardson's American Reader, consisting of Pieces selected wholly from American Authors. 37 cts.

Dr Adam's Geography and Atlas, on a plan highly approved, and of which more than 50,000 copies have been published, and of which it may be said, that probably no work is better adapted to the use of Schools in general. Geography $ 1—Atlas, 50 cts

Dr Staughton, President of Columbian College, thus speaks of the work:

Philadelphia, June, 9, 1820.

The Geography by Daniel Adams, A M. as far as my judgment extends, is one of the happiest of efforts for imparting profit, popularity, and pleasure, to the science it teaches. The accentuation of difficult words in the first part, is as necessary and useful as the outlines to be committed to memory in the second part, are select and judicious. In part the third the Author has avoided servility in copying from the works of others, and in a style neat and attractive, has exhibited the state of Nations and Cities, not as they presented themselves in the last or former centuries but as they now exist. The work discovers the extensive reading of the Author, and a felicity of talent in fixing on the facts which are best calculated to inform and edify. I wish the work a very extensive circulation. W. STAUGHTON.

May 6

LETTER FROM A BLACKSMITH, &c.

ENQUIRERS after truth will derive much satisfaction from the perusal of a little work, entitled "A Letter from a Blacksmith to the Ministers and Elders of the Church of Scotland, in which the manner of public worship in that church is considered; its inconveniences and defects pointed out, and methods for removing them humbly proposed."

It will be found to contain sound reason and good sense, mingled with humor, and arguments which cannot be refuted. For sale by R. P. & C. Williams, No. 79, Washington-street Eight sent by mail to any part of the United States, to persons who enclose one dollar post paid.

The following is from the American Editor's Preface.

"This little book is written with such strength of argument in favor of a precomposed Liturgy, and at the same time with such genuine touches of humor, that the publisher of the present edition thinks it best to give the work to the public entire, in its original form." April 15.

TYPE FOR SALE.

THE Type on which the Christian Register was lately printed, consisting of 300 lbs. Long Primer, and 200 lbs. Brevier. The Long Primer is offered at 17 cents a lb. and the Brevier at 20.

MISS GILLIS

RESPECTFULLY informs her friends and the public that she continues her School in Woburn, in which are taught the first rudiments, together with English Grammar, Geography, History, Composition, and Arithmetic.

Also Drawing, Painting in Crayons, water and velvet colours; shell, wax, rug, and cheniel work, lace, muslin and various kinds of needle work. Miss G. flatters herself, from the encouragement she has received, that she shall be able to give satisfaction.

The strictest attention will be paid to the manners and morals of those who may be entrusted to her care. Board may be had with her if desired.

Tuition $3,00 per quarter; board $1,50 per week. Reference to Rev. J. Bennett. 6wis* april 22.

DR J. C. HAYDEN,

HAS taken rooms in House No. 11 School street, opposite Court square, where he may be found at all times ready to attend to the several branches of his profession.

RAMMOHUN ROY'S APPEAL

RAMMOHUN ROY'S Appeal to the Christian Public, in defence of the Precepts of Jesus, is for sale at the office of the Christian Register.

Also a few copies of an engraved likeness of this celebrated man.

EDDY'S REASONS.

JUST published at 81 Washington street, "Reasons offered by Samuel Eddy, Esq. for his *Opinions*, to the First Baptist Church in Providence," from which he was compelled to withdraw for heterodoxy. Four dollars per hundred, sixty cents per doz. six cts single.

REVIEW OF MILTON.

REMARKS on the Character and Writings of JOHN MILTON, from the Christian Examiner, for sale at 81 Washington street.

Poetry.

DIRGE OF A CHILD.

No bitter tears for thee be shed,
Blossom of being! seen and gone!
With flowers alone we strew thy bed,
O blest departed one!
Whose all of life, a rosy ray,
Blushed into dawn, and passed away.

Yes! thou art fled, ere guilt had power
To stain thy cherub-soul and form,
Closed is the soft ephemeral flower,
That never felt a storm!
The sunbeam's smile, the zephyr's breath,
All that it knew from birth to death.

Thou wert so like a form of light,
That Heaven benignly called thee hence,
Ere yet the world could breathe one blight
O'er thy sweet innocence;
And thou, that brighter home to bless,
Art passed with all thy loveliness!

Oh! hadst thou still on earth remained,
Vision of beauty! fair, as brief!
How soon thy brightness had been stained
With passion or with grief!
Now not a sullying breath can rise,
To dim thy glory in the skies.

We rear no marble o'er thy tomb,
No sculptured image there shall mourn;
Ah! fitter far the vernal bloom
Such dwelling to adorn.
Fragrance, and flowers, and dews, must be
The only emblems meet for thee.

Thy grave shall be a blessed shrine,
Adorned with nature's brightest wreath,
Each glowing season shall combine
Its incense there to breathe;
And oft, upon the midnight air,
Shall viewless harps be murmuring there.

And oh! sometimes in visions blest,
Sweet spirit! visit our repose,
And bear from thine own world of rest,
Some balm for human woes;
What form more lovely could be given
Than thine, to messenger of heaven?

Mrs Hemans.

NARRATIVE.

HAPPINESS AND DEVOTION.

"I promised," said Happiness, "to lead you to my mansion; but this is the hour of morning sacrifice, and we must first repair to the altar of *Devotion*." So saying, she conducted me to a temple of the most simple architecture, where all the inhabitants of the valley were already assembled. A cloud of fragrant incense, which was the prayers of saints, curled in white wreaths among the trees, and thence ascended in a stately column to the sky. When the solemnities were concluded, *Devotion*, the priestess, with a serene brow, pronounced a benediction, and dismissed the assembly.

Withdrawing silently from the temple, we repaired to a spacious hall in the mansion, where long tables were spread, furnished abundantly with plain and wholesome provision. At these tables a healthy, handsome woman presided, called *Temperance*; who did the honors of her board with perfect grace, and with the warmest hospitality. But there was one singular custom; upon a certain signal, given by herself, every one present immediately ceased to regale; and if a cup or dish had been tasted by any of the company afterwards, it would have been considered as a personal affront to the lady herself. *Happiness* assured me, that if, on any occasion, *Temperance* chanced to be absent from her place, she herself, (being always subject to fits,) fainted away at table; and could never be revived, till *Temperance* brought her restoratives.

This signal being given, the whole company rose from table, and immediately repaired to their respective apartments. Those to which *Happiness* first conducted me, and which formed one extensive wing of the building, where under the superintendance of *Industry*, that brisk youth on whose arm *Happiness* leaned when I first met her; and who was, she told me, with the exception of *Devotion*, her nearest relation. This long suit of rooms was variously furnished, according to the different rank and circumstances of the inhabitants.—Here were to be heard the clatter of machinery, the groans of the engine, the strokes of the hammer, and the roaring of the forge. There were to be seen the implements of husbandry, and the bustle of trade. Further on, I observed countless numbers of females, plying the busy needle. Beyond these, we reached apartments of greater elegance; over which two persons presided of remarkably interesting appearance; called *Science* and *Literature*. The former, a silver headed sage, of a mild venerable aspect; before whom, as we approached, I involuntarily made a low prostration. The latter, an ardent, interesting youth, with a fine eye, and a pale cheek; he wore a wreath of evergreens on his temples, and was attended by all the muses. As we passed him, I turned to *Happiness*, and inquired if she did not spend the greater proportion of her time in this part of her residence. She smiled at the question, and replied, that she was prevented from showing any such partiality, by certain evil genii, which occasionally infested her domains, and which often compelled her to fly from one apartment to an other, especially if she staid in any of them rather longer than usual. "Here, for instance," said she, "there are two or three little impertinant demons, called *Ambition*, *Envy*, and *Irritability*, who tease that poor youth sadly, and make him look so pale and wan, for my own part, I have so great an antipathy to them, that I can never stay in the same room with any of them; so that, I assure you, I am glad, sometimes, to make my escape from these parts to go yonder and sing, among the spinning wheels. There is, however," continued she, "an amiable handmaid of *Devotion's*, of low stature, called *Humility*, who has power to charm away these intruders; and when they send her to solicit my return, she never fails to bring me back again."

She next led me to the other great wing of the building, where I observed the apartments were fitted up with the greatest attention to comfort and accommodation. Here presided a glowing, warm-hearted, interesting looking creature, called *Affection*. As we approached she smiled sweetly upon us; but there was a tear in her eye, and something of anxiety in her expression. As I looked into the many rooms which form this division of the building, I beheld cheerful fires blazing, and small domestic circles formed around them.—There were smiling mothers, with infants in their arms; and fathers, with groups of rosy children climbing their knees; there were brothers and sisters, walking hand in hand; and hoary heads reclining on youthful bosoms. "This is a pretty sight," said I; "Yes;" said *Happiness*, "and perhaps, if I had any preference, it is here that I should most frequently repose. But I must tell you, that these apartments are peculiarly subject to invasion.—There is a stern matron, called *Affliction*, wearing a mourning habit, who walks up and down this gallery, and is continually turning in to one or other of the rooms; whenever she appears, I am obliged to retire; but during my absence, *Devotion*, when applied to, despatches two gentle handmaids, called *Peace* and *Resignation*, who are the most excellent substitutes I could employ. And if they are treated courteously, and made heartily welcome, it is seldom long before I show my face again; I have heard it remarked, that I never look so healthy, nor wear so cheerful a smile, as after I have been banished, for a time, by that stern matron. There are some few of those rooms, indeed, where she has been so busy, that I have never since been able to gain free admittance; I am not even invited to return; they complain that my eye is too bright, and my manners too lively; and they find *Peace* and *Resignation* more congenial associates. Yet, there are times when I steal in unperceived, behind one or other of these handmaids, and enliven the party, though they do not suspect I am there.

"But the worst enemy these apartments have to dread, is an ugly, noisy fiend, called *Discord*; who occasionally crawls in through some breach, which *Charity*, (whose business it is to keep the hangings in repair,) has left unclosed. When this happens, I fly quite out of hearing; and cannot be prevailed upon to return, unless that kind-hearted girl comes, with an apology, to petition for my re-appearance. As to *Affliction*, I am far from regarding her as an enemy; she is, in fact, but a faithful ally. You know the vast numbers that flock to the palace of *Pleasure*; it is always thus that she succeeds in leading off a large majority. And although comparatively few ever make their escape from her halls, yet for that few, I am almost entirely indebted to the address of *Affliction*. Of all the messengers I despatch with invitations to my abode, none are so successful as she. You would be surprised to hear how many of the inhabitants of this place have been first driven by her from the palace of *Pleasure*, and then led by *Devotion* to our quiet valley."

The last suit of rooms I visited, was on the upper story; and they represented a very interesting and busy scene. A benignant personage, called *Benevolence*, presided here. The moment we ascended I observed that a fresh glow overspread the face of *Happiness*, and her eyes beamed with more than their wonted effulgence. She met *Benevolence* with a cordial salutation, though it was but a hasty one; for he declared that he had so much business on his hands, that he could not stay even to talk with *Happiness*. We followed him, however, through several different rooms, where there was much to gratify my curiosity. In one of these, I saw two or three solitary individuals, hard at work in breaking the chains, and unloosing the fetters, from thousands of black men; and warding from their bleeding backs the strokes of the lash, which a whole band of gentlemen-ruffians were attempting to inflict. In another room, there was a small circle of females, surrounded with a crowd of widows and orphans, to whom they distributed coats and garments. In one long apartment I saw thousands of children, of all colors and countries, receiving instruction.—And while some were engaged in their tuition, others were running to and fro, along the gallery, and up and down the staircase, with piles of bibles under their arms, which they distributed to every creature that passed. "Here," said I, "I should presume no evil powers dare intrude." At that *Benevolence* shook his head; "In time," said he, "we hope to expel them entirely; but I assure you, that if I do but fall asleep but a few minutes, there are two officious beings, called *Ostentation* and *Party-spirit*, who have the impudence to wear my dress; however," said he, "it must be confessed, that these impertinent fellows work very hard, and do a great deal of business for me, so that I should sometimes scarcely know how to get on without them; and till I have more of my own family grown up, I am obliged to wink at their intrusion; sometimes, indeed I am quite ashamed to see how much more they can accomplish than I do myself."

I had now visited all the great divisions of the building; and *Happiness* said it would be endless to conduct me through every secret passage, and into every retired closet, to which no one had access but herself. When she ceased to speak, I gazed at her and sighed; "Alas!" said I, "and is it so, that even *your* sanctuary is thus liable to invasion, and that those who come to reside under your protection, cannot insure your presence for an hour; whither then shall I go?" "Forbear these murmurings," said she, "and follow me." I did so; and she led me once more to the temple of *Devotion*. We found the priestess employed in trimming the flame on her altar, which during the light and bustle of the day, was, she said, very apt to languish. *Happiness* told her my complaint, and she thus addressed me;—

"Know you not, poor mortal," she said, "that although *Happiness* has been permitted to erect a temporary residence in this valley, it is not her hereditary estate,—and that she reigns here only by a limited and precarious right? Her paternal mansion is in a higher region; there her reign will be absolute, and her presence perpetual; and there the inhabitants of the valley will eventually accompany her. From the upper windows of this temple," continued she, "the golden towers of that palace are occasionally visible; when the sky is clear and the air serene, I can always distinguish them. Do but look steadily for a time, and you also may perceive them." I turned my tearful eyes towards the quarter where *Devotion* pointed; but a gross vapor rising from the earth, prevented my discerning a single turret. *Devotion*, however, assured me that they were there; and I believed her.

Miss J. Taylor.

CHARACTERS.

[Tis acknowledged by all, that a life of *intemperance* and *debauchery* makes us dead and senseless of religion, and incapable of receiving its truths; but then it is not enough considered, that the *vanity* of the mind, an understanding busied in *trifles*, an *impertinent course* of life, will as certainly produce the same *effect*.]

Titus is temperate and regular; but then he is so great a *mathematician*, that he does not know when Sunday comes; he sees people going to *church*; as he sees others going to market; he goes on studying, measuring, and calculating, and may as well be called a *merchant* as a *christian*.

All doctrines of *religion* are disagreeable to Philo, he avoids them as he avoids *party*; now what is the reason of it? It is not because he is *debauched* and *intemperate*, but he is a *virtuoso*, devoted to polite *literature*; his soul is extended to all the *curiosities* in the world, and he thinks all time to be lost, that is not spent in the search of *shells*, *urns*, *inscriptions*, and *broken pieces of pavements*. This makes the truths of *religion*, and the concerns of *eternity*, seem small things in his eyes, fit only for the inquiry of *narrow*, *little*, and *unpolite* souls.

Patronus is fond of a clergyman that understands *music*, *painting*, *statuary*, and *architecture*. He is an enemy to the *dissenters*, and loves the church of England, because of the *stateliness* and *beauty* of its buildings; he never comes to the sacrament, but will go forty miles to see a *fine altar piece*. He goes to church when there is a *new tune* to be heard, but never had any more serious thoughts about *salvation*, than about *flying*. If you visit him when he is dying, you will hear his dying thoughts upon *architecture*.

Eusebius would read prayers *twice* every day in his *parish*; he would be often with the poor and sick, and spend much time in charitable visits, he would be wholly taken up in the cure of souls, but that he is busy in studying the old grammarians, and would fain reconcile some differences amongst them before he dies.

Lycia has no wicked or irreligious temper, and she might be pious, but that she is too *easy*, *gay*, and *cheerful*, to admit of care of any kind. She can no more repent, than she can be out of temper, and must be the same *sparkling*, *cheerful creature* in the *church*, as in the *play-house*. She might be capable of understanding the misery of human nature, and the necessity of the comforts of religion; but that she is so *happy* every time she is *dressed*.

Matrona is old, and has been this fifty years eating and drinking, sleeping and waking, dressing and undressing, *paying* and *receiving visits*. She has no profaneness; and if she has no piety, it is owing to this, that she never had a *spare half-hour* in all her life to think about it. She envies her daughters because they will *dress* and *visit* when she is dead.

Publius goes to *church* sometimes, and reads the scripture; but he knows not what he reads or prays, his head is so full of *politics*. He is so angry at *kings* and *ministers of state*, that he has no time nor disposition to call himself to account. He has the history of all *parliaments*, *elections*, *prosecutions*, and *impeachments*, and dies with little or no religion, through a constant fear of *popery*.

Siccus has neither *virtues* nor *vices*; he has been all his life long, *building* and *pulling down*, making *canals* and *ditches*, raising *walls* and *fences*. People call him a good man because he employs the poor; Siccus might have been a *religious* man, but that he thought *building* was the chief happiness of a rational creature. He is all the week amongst *dirt* and *mortar*, and stays at home on *Sundays* to view his contrivances. He will die more contentedly, if his death does not happen whilst some *wall* is in building.

Silvius laughs at *preaching* and *praying*, not because he has any profane principles, or any arguments against religion; but because he happens to have been used to nothing but *noise*, and *hunting*, and *sports*.

I have mentioned these several *characters*, to show us, that it is not only *profaneness*, *debauchery* and *open vices*, that keeps men from impressions of true religion; but that the mere *play-things* of life, impertinent *studies*, vain *amusements*, false *satisfactions*, idle *dispositions*, will produce the same effect. A wrong turn of mind, *impertinent* cares, a succession of the *poorest trifles*, if they take up our thoughts, leave no more room for the cares and fears of true piety than gross sensuality.

Wm Law's Christian Perfection.

EDUCATION.

Do you ask what will educate your son? Your example will educate him; your conversation with your friends; the business he sees you transact; the likings and dislikings you express; these will educate him;—the society you live in will educate him; your domestics will educate him; above all, your rank and situation in life, your house, your table, your pleasure-grounds, your hounds and your stables will educate him. It is not in your power to withdraw him from the continual influence of these things, except you were to withdraw yourself from them also. You speak of *beginning* the education of your son. The moment he was able to form an idea his education was already begun; the education of *circumstances*—insensible education—which, like insensible perspiration, is of more constant and powerful effect, and of infinitely more consequence to the habit, than that which is direct and apparent. This education goes on at every instant of time; it goes on like time; you can neither stop it nor turn its course. What these have a tendency to make your child that he will be.

There is nothing which has so little share in education as direct precept. To be convinced of this we need only reflect that there is no one point we labor more to establish with children, than that of their speaking the truth; and there is not any in which we succeed worse. And why? Because children readily see we have an interest in it. Their speaking truth is used by us as an engine of government—"Tell me, my dear child, when you have broken any thing, and I will not be angry with you."—"Thank you for nothing," says the child; "if I prevent you from finding it out, I am sure you will not be angry;" and nine times out of ten he can prevent it. He knows that, in the common intercourses of life you tell a thousand falsehoods.

I do not mean to assert that sentiments inculcated in education have no influence;—they have much; though not the most; but it is the sentiments we let drop occasionally, the conversation they overhear when playing unnoticed in a corner of the room which has an effect upon children; and not what is addressed directly to them in the tone of exhortation. If you would know precisely the effect these set discourses have upon your child, be pleased to reflect upon that which a discourse from the pulpit, which you have reason to think merely professional, has upon you. Children have almost an intuitive discernment between the maxims you bring forward for their use, and those by which you direct your own conduct. Be as cunning as you will, they are always more cunning than you. Every child knows whom his father and mother love and see with pleasure, and whom they dislike; for whom they think themselves obliged to set out their best plate and china; whom they think it an honor to visit, and upon whom they confer honor by admitting them to their company. "Respect nothing so much as virtue," says Eugenio to his son; "virtue and talents are the only grounds of distinction." The child presently has occasion to inquire why his father pulls off his hat to some people and not to others; he is told, that outward respect must be proportioned to different stations in life. This is a little difficult of comprehension; however, by dint of explanation, he gets over it tolerably well. But he sees his father's house in the bustle and hurry of preparation; common business laid aside, every body in movement, an unusual anxiety to please and to shine. Nobody is at leisure to receive his caresses or attend to his questions; his lessons are interrupted, his hours deranged. At length a guest arrives; it is my Lord ——, whom he has heard you speak of twenty times as one of the most worthless characters upon earth. Your child, Eugenio, has received a lesson of education. Resume, if you will, your systems of morality on the morrow, you will in vain attempt to eradicate it "You expect company, mamma, must I be dressed today?" "No, it is only good Mrs Such-a-one." Your child has received a lesson of education, one which he well understands, and will long remember.

Mrs Barbauld.

VARIETIES.

VAIN GLORY.

It was prettily devised of Æsop, the fly sat upon the axle-tree of the chariot wheel, and said, "What a dust do I raise!" So are there some vain persons, that, whatsoever goeth alone or moveth upon greater means, if they have never so little hand in it, they think it is they that carry it.

Few characters can bear the microscopic scrutiny of *wit*, quickened by *anger*.

We must alter our lives, in order to alter our hearts; for it is impossible to live one way, and pray another.

There is a fine image of Sheridan's, which I have heard, but never seen in print; it should not be lost. Describing the effect produced by the march of Hastings from Oude to Bonazes, he said; "Terror in his front, rebellion in his rear; for whenever the heel of oppression was raised, trodden misery sprung up and looked about for vengeance!" This has escaped the reporter of the speech.

Lon. Mag.

A writer who was present when the first Protestant Bishop arrived at Barbadoes, gives the following strange account of the strange scene.

"The ships of war were dressed, and their yards manned, and salutes fired; this was pretty and common; but such a sight as the Carenage presented, very few have ever witnesssed. On the quay, on the mole, on boats, on posts, on house-tops, through doors and windows, wherever a human foot could stand, was one appalling mass of black faces. As the barge passed slowly along, the emotions of the multitude were absolutely tremendous; they threw up their arms and waved their handkerchiefs, they danced, and jumped, and rolled on the ground, they sung and screamed, and shouted, and roared, till the whole surface of the place seemed to be one huge grin of delight. Then they broke out into a thousand wild exclamations of joy and passionate congratulations, uttered with such vehemence that, new as it then was to me, it made me tremble; till I was somewhat restored by a chorus of negro girls,—'De Bissop is come! De Bissop is come! He is coming to marry us, coming to marry us, coming to marry us all.'"

RELIGIOUS TRACTS.

THE following Tracts have been published by the MERICAN UNITARIAN ASSOCIATION, and may be obtained wholesale and retail at the Depository, No. 81, Washington street.

Omniscience the Attribute of the Father only. By Rev. Joseph Hutton, of Leeds, England. pp. 36. Price 4 cents.

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Dr Watts' Testimonies in Favor of Christian Candor and Free Inquiry.

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PRACTICAL TRACTS.

AMONG the practical, moral and religious Tracts for sale at 81 Washington street, are the following, most of which are published by the Publishing Fund Society.

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There are also on hand, a few copies of "Henry Goodman, or the contented man." april 22.

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